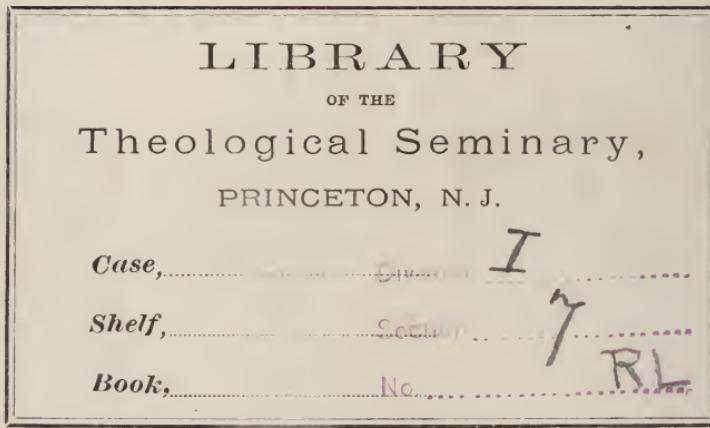


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The Spirit of Missions :

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVI.

MAY, 1851.

No. 5.

MISSIONARY REPORTS.

Maine.

Brunswick—REV. ANDREW CROSWELL.

“ DURING the year, my time has been devoted to the parish, in the accustomed services of the Church, and the performance of pastoral duties among the people committed to my charge. These labours have not been without encouragement, and some visible tokens of the Divine Presence, blessing to individuals, the dispensations of the truth, and means of grace. An occasional incident arises to cheer the Missionary of the Cross, in giving him renewed assurance that he bears precious seed, which may be taking root and spreading, where he sees and knows it not, and that so, his labours shall not be in vain in the Lord. Every instance coming to our knowledge of a child of grace, assisted on his way through our humble instrumentality, or of a child of the world, enlightened or interested in the subject of his salvation, affords us reason to hope that there may be others unknown, experiencing the same benefits, which shall be revealed to the praise and glory of God in the day that discloseth all things.”

Old Town—REV. S. DURBOROW.

“ Your Missionary has reason to believe that the interest in the services of the Church in Old Town is increasing more rapidly than at any former period. The morning services are now attended by from 60 to 75 persons, and in the evening our little house is invariably literally crowded to overflowing, say from 200 to 225 persons. The responses are well made, and a growing acquaintance with our peculiarities is very manifest.

“ The Church edifice here, towards which our Christian friends have

contributed so nobly, is going on rapidly towards completion, and we confidently expect to be able to worship in it by the 1st of July, D. V.

"The Missionary feels very grateful for the readiness with which the clergy and others have assisted in supplying his Sunday-schools and his parish with suitable books for libraries, and he is conscious that there is no one means of usefulness greater in an infant parish. By these he is enabled to gain access to many families which he could not otherwise reach.

"We have no reason to be discouraged; opposition we have to contend with; but the opposition of the world is the life of the Church. The word of the Lord is mighty even in the pulling down of strongholds; duty is ours, success comes from God. 'Go forward' is our motto, and this will we do, if God permits."

New Hampshire.

Concord—REV. N. E. MARBLE.

"Since the last annual report, we have improved the condition of our Church, by slating the roof, painting the exterior with fire-proof mineral paint, and graining the interior in imitation of oak. The people of the parish have exercised a becoming liberality in their efforts to place the Church in a good state of repair.

"Its site was selected with more judgment than is always manifested in this matter. It is most eligible for a house of worship, being in the very heart of this large and flourishing village, and on the north side of the State-House yard, which is filled with a beautiful and thriving growth of trees, so that there will always be an open and pleasant area in front of the Church.

"Several families have been added to the congregation the past year, whose standing and influence will do much to strengthen our position in this community.

"In some respects, there has not been any material improvement in the parish for the last twelve months; but there has been no falling back in any particular.

"And there are now, in our horizon, signs which promise that a brighter day is coming, and inspire us with the hope of gathering a harvest of fruits, which will more than repay the labours and sacrifices expended on this part of the Church's field.

"The parish no longer vibrates between life and death. The question of 'to be, or not to be,' is settled in our favour; and in coming time, this parish, we believe, will be a witness, in this community, for primitive truth and apostolic order. Entire unity of sentiment prevails among us, and 'with one heart, all desire the prosperity of the holy Apostolic Church.' The Sunday-school is one of the most hopeful features in our prospects. In this, we see, with the Divine blessing, the surest indication of the future growth and stability of the parish. The school is not large, but in a good state of improvement.

"In addition to the instruction given by an excellent corps of teachers, the children are examined and instructed every Sunday by the Missionary, in the catechism, and the knowledge and use of the Prayer Book. In this

way, they are prepared and encouraged to take an active part in the public services of the Church. From every part of the congregation, their responses are heard, mingling with those of older persons, in beautiful harmony.

"The sober ministrations of our Church are, more and more, appreciated in this community. The Gospel, preached without an admixture of other topics, and a reverend and edifying manner of worship, are the wants of this region; and reflecting men are not slow in discovering, that these blessings are enjoyed in our Church.

"We must labour and wait. God has larger mercies in store for us."

Manchester—REV. JOHN KELLY.

"I have little to communicate respecting this parish in addition to the annual statistics, which I herewith send you. From these it will appear, so far as can appear from such items, that we have not altogether run in vain or labored in vain.

"Our ladies continue their labours in the sewing society with commendable zeal; and, since my last semi-annual report, have paid into the parish treasury about seventy dollars, besides contributing the larger part of a sum necessary to furnish a new carpet for the church.

"We make hardly any advancement in the way of proselyting. The whole tone and custom of the place are peculiarly unfavourable to our growth. It is not, however, so much in consequence of prejudice against the Church, as that we lack the magic influence of *numbers* and *names*. Direct and open opposition would prove advantageous to us; but it is hard to contend against total apathy and indifference, where people care nothing about doctrines or creeds of any sort, and where, on the other hand, there are very strong reasons, in connecting themselves with religious bodies, to ask the question, '*Who?*' rather than '*What?*'"

Delaware.

Georgetown, &c.—REV. J. L. MCKIM.

"Comparing ourselves with ourselves," the Churches of this station do not seem to improve; that is, our statistics do not vary sufficiently from year to year to indicate any considerable advance. But the condition of one of these parishes at least is decidedly prosperous as compared with former years. The Church grows in the respect of people, and in some instances in the *love* of those who give attention to sacred things. And though not many go so far as to 'take hold of the skirts' of him that is called a Churchman, and say, 'We will go with you,' yet the increasing congregation of worshippers, and their devout attention in the house of God, gives promise that the truth will 'have free course and be glorified.'

"At Georgetown and Milford, circumstances are favourable—not to say encouraging—for the growth of the Church. We labour in good hope. For Cedar Creek, so much cannot be said. Successive removals and deaths have left that parish quite disorganized, and the dilapidated condition of the building scarcely permits the use of it now for divine service. I have attempted to minister to the congregation in other places; some of the services reported as performed '*elsewhere*,' having been appointed within

the limits of Cedar Creek parish, and for the benefit of such Churchmen as remain there. This course I propose to pursue, until such time as we can effect the building of a small chapel in a neighbourhood more convenient than that of the old church."

Lewes, &c.—REV. G. HALL.

"I still continue to officiate at the school-house near Baltimore Mills. Our church is not yet commenced. Prospects are quite encouraging. The number of communicants is small, but the congregations generally large. The repairs of St. George's Church, Indian River, are completed. This is a large old-fashioned brick building, and was built in the year 1792. We have made some great alterations and improvements, and it is now as comfortable as any church in the county. Our expenses amount to about \$575."

Laurel, &c.—REV. J. W. HOSKINS.

"I am happy in being able to send you a cheering account of the state of things in my cure. Twelve months ago I had well nigh despaired of effecting any good here, so strong were the prejudices of the community generally, and so violent their opposition to the prosperity of the Church. But now, by the grace of God, the spell is broken, and the people are 'inquiring after the old paths,' and flocking to the good cause 'as doves to their windows.' A greater change has taken place in the public feeling towards us than the most ardent hopes warranted me in anticipating. The chief interest and the most cordial feeling manifested in our behalf, is among the youth, who are not so deluded by their fears, and from whom something may be expected.

"At Laurel, since the chapel was built, the congregation has become large, frequently overflowing; and what is really astonishing, as well as gratifying, we have opened a Sunday-school, and commenced with twelve teachers, and nearly sixty pupils. Two years ago such an idea would have been utterly beyond reason. The effort was made before, but did not succeed for the want of a superintendent. Divine Providence has removed this difficulty. The Seaford debt of \$600 is paid, wanting about \$60, for which I would be much obliged to some one. At Little Hill, the most interesting portion of the vineyard heretofore, there is a decided improvement. At Philip's Meeting House, a new station half way between Laurel and the head of Indian River, I am getting up a large and needy congregation—needy in regard to the grace of God. Cannot something be done to procure for this station Prayer-books and Sunday-school books, especially Question books and Testaments? I should rejoice much to receive them!"

Georgia.

Athens—REV. T. L. SMITH.

"Your Missionary has nothing of importance to report beyond the regular duties of a pastor. He trusts that he has been faithfully sowing the seed which one day may bring forth fruit abundantly to God's glory. Much faith is required in order to enable the Missionary at such a place as this to realize the usefulness of his labours, because of the annual changes which

take place in his congregation, if good is done, the fruit of it must be seen and felt in other parishes, and often in other dioceses."

Rome—REV. J. D. GIBSON.

" I think the prospect of the Church is somewhat brighter than at last annual report; still we have to contend continually with the deep-rooted prejudice of the people against the Liturgy, &c. of our holy Church, which I fear is in no small degree nourished by their religious teachers. The cry is, what spirituality is there in *forms*? Nevertheless, we go on in the discharge of our duty, exhibiting the Church in her own true character and worship, relying on her great Head for support, consolation, and final success. We have lately organized a new parish in a flourishing village, Cave Spring, in this county, mentioned in my last annual report; we have here a family of four communicants, who have by their own exertions kept up the services of the Church for years, and thus prepared the way for your Missionary. When I first visited this family, I found a Sunday and parish school in operation, taught by a young lady of the family.

" They have also procured a beautiful lot, and have already succeeded in raising funds towards the erection of a Church to the amount of \$310."

Alabama.

Talladega—REV. T. A. COOK.

" In the midst of a population, many of whom never heard of the Church, and opposed by deep-rooted prejudices, it is impossible to make rapid progress. Our congregations have been steadily growing, and the responses are becoming more general. We try to win our course quietly, waiting for the cool judgment of such as may see how far our system excels the noisy pretensions of others. Indeed, our Mission has now arrived at a point, from which we can see glimpses of the promised land. Several interesting cases have occurred to cheer our spirits, and encourage us to greater efforts.

" Your Missionary would gladly give up his charge to another; as bad health, weak eyes, and constant toil in teaching, urgently demand one day of rest; but the station contributes nothing, and he is afraid to resign, lest all his labour may be lost for want of a successor.

" We still talk of building a Church. Perhaps we shall begin in a few weeks."

Mississippi.

Jackson—REV. W. P. C. JOHNSON.

" The Missionary at this station still continues his labours, and is greatly encouraged by the present prosperous condition of his parish. Since his last report, the Church edifice, which was then in an unfinished state, has been completed, and was consecrated by Bishop Otey of Tennessee on the 23d of February, 1850. The services on that occasion were rendered more than ordinarily impressive by the presence and assistance of Bishops Polk, Cobbs, and Freeman, who had been summoned by the Pre-

siding Bishop to assist in the Consecration of the Bishop elect of this Diocese, which took place on the Festival of St. Matthias, the Apostle, Sunday, February 24th, 1850. In the evening succeeding his consecration, Bishop Green held his first confirmation, and laid hands, after the manner of the Apostles, on eight persons. He also confirmed six others in May last, after the close of our annual Convention, which was held in this place. The Missionary cannot but devoutly hope that the interesting services which were held on the occasion of the Bishop's Consecration, and during the late Convention, have been followed by an increase of zeal and spirituality among the people of his charge. In contrasting the present condition of the parish with what it was when he first assumed its pastoral oversight, he would record his grateful acknowledgment to the great Head of the Church for the signal manifestations of the Divine blessing upon his feeble endeavours for the promotion of his glory. May the good seed, sown in weakness, spring up with power, and yield abundant fruit to the glory and honor of God's holy name! Services are held on every Lord's day, both morning and evening; the attendance is good. Services are also held weekly in the Church, and on all the Holy days. The children of the parish are regularly catechised by the Rector."

Pass Christian—Rev. T. S. SAVAGE, M. D.

" The parish, as such, being entirely new, having been organized just previously to my call to its charge, a notice of its condition, rather more extended than on ordinary occasions, may be proper.

" Pass Christian is a point known only on the most recent maps. Till lately it was occupied, with two or three exceptions, by Creoles of the lower order. It has now an extensive reputation, which unquestionably is justly founded, for pleasantness and healthfulness, as a resort in summer from the heat and disease of New-Orleans, and the malarious districts on the banks of the Mississippi River. Within the last two years more than sixty tenements or dwellings, including a large hotel, making the second, have been erected, the majority of which will be occupied by permanent residents. The permanent population is now 800; the number of visitors is estimated at 1,500 to 2,000. For this population, constantly increasing, there had been only occasional ministrations up to the organization of our Church. The Papists have had a small chapel, in which they seldom officiated till we entered on the field; now, they have increased their services, and begun the erection of a brick edifice of moderate dimensions. The Rev. J. S. Greene resided here, though the Missionary for Mississippi City, and held services in his house, as the people felt disposed to assemble.

" The population, besides our own Church, and the Creoles, who are generally Papists, is composed of Presbyterians, Methodists, Baptists, Unitarians, Universalists, and—infidels. The different sects, especially Methodists and Presbyterians, are friendly towards us, and have united in aid of our enterprise; many of them are regular attendants on our services. We have had the accession of one from the Campbellites, and one from the Methodists, who prove to be valuable members of the Church. Their ancestors were once members of the true fold, but moving out into the uncultivated regions of the wide West, they had suffered themselves to wander from 'the old paths,' and the prospect is, that the number of such will be increased.

" This parish is said to have had its origin in the personal efforts of the Rev. Wm. M. Giles, late Rector of Trinity Church, Natchez. Mr. Giles,

on a visit for his health in the summer of 1848, discovered material enough for a Church. He started a subscription for an edifice, and, at that time, obtained pledges to the amount of 600 dollars. In July following the corner-stone was laid, at which time Mr. Giles had gone to his reward. In October of the same year, the Rev. Mr. Massey, of Mobile, was called over to baptize an adult. Such was the state of feeling at that time, towards the Church, that he, after Divine service, called a meeting and organized a parish, when a vestry and two wardens were elected. The present incumbent, recommended by Mr. Massey, was immediately called to take charge of the parish as its first minister. He accepted the call on the 1st of December, 1849, and arrived just before Christmas, and entered at once on his field of labour. At that time, the Church edifice was not quite "*covered in*." The number of persons who had been communicants in the Church was found, all told, to be nine; several of whom had united under the ministrations of the Rev. Charles Goodrich of New-Orleans, and had lately moved in, as permanent residents. There was also a small Sunday-school, with a library of 100 vols., under the charge of two communicants of the Church, having its origin in the pious efforts of a lady resident. Now, at the date of the report, you will perceive that the communicants have increased to twenty-two, Sunday-scholars to sixty, and teachers to nine. The Church edifice, a beautiful Gothic structure, is now ready for consecration, and entirely free from debt. Standing as it does in a grove of lofty pines and live oaks, on a lot given by the Hon. John Henderson, it presents a beautiful and interesting object from the waters of the Gulf extending before it.

"Under the circumstances of the case, I may say with truth, that the condition of things is very encouraging. The congregation is gradually increasing; we experience no opposition from the sects in our midst, but, on the contrary, they continue to give us gratifying evidence, by their attendance on our services and contributing of their money, that the Church is growing in their favour. I think the members of the parish have been, on the whole, quite liberal, though they have not done what I could have wished, yet, they have done as much as I had any grounds to expect. The entire community, in its present aspect, is in a *forming stage*; very few have been trained in the Church, very few accustomed to give to religious objects on principle, and very few comparatively who are permanent residents; the interests of the mass, therefore, are not identified with us.

"The visitors have done well in respect to the enterprise: with their aid we have raised, thus far, for the edifice, and other objects, \$2,919 31.*

"Besides this, the vestry have pledged themselves to erect a Rectory, by which the Rector will be relieved from paying a rent of \$400, which hitherto has exceeded by \$100 the half of his salary. This is an important step, for in this latitude rents and provisions are very high, the latter mostly obtained from New-Orleans at high prices. When the Rectory is done, which, it is confidently hoped, will be at the close of this year, I shall request that the Missionary stipend, small as it is, be dropped.

* A communion service of silver for the Church has just been received from James Saul, Esq., of New-Orleans, including a font of the same metal.

The foregoing reports are for the six months ending April 1st, 1851; the two following are the last of those received Oct. 1st, 1850:

Texas.

Brenham—REV. H. N. PIERCE.

“ Several children have been baptized during the summer, and one adult. Several new communicants also have been added. Circumstances have hindered the erection of the building at Washington; but the lumber has been sent for, and we hope to go on rapidly. We shall be ready, I think, to have it consecrated at the next visitation of our beloved Bishop. At Independence we have contracted for a small building, and shall have possession of it next month. It is small, but it will answer our purpose very well for the present. Besides, it will find ready sale when we are able to build.

“ During the summer I have visited Houston several times to administer the Communion, in the absence of the Rev. Mr. Gillett—the parish being in charge of Rev. L. P. Rucker, deacon; at these times Mr. R. has officiated in my field, so that nothing has been lost by my absence. I attended the Bishop on his tour during his visitation, as you already know from the Episcopal Report. Since April 1st, I have travelled 1,600 miles, being more than I have travelled any previous six months since I have been in Texas; and though in good health, I am somewhat worn down with the extreme heat of summer—the hottest I have experienced in the state. On the whole, I am very much encouraged by our prospects here—and I hope to give a good account of the Church here in April, in the substantial form of statistics.”

St. Augustine—REV. H. SANSOM.

“ We have two Churches erecting at the separate points of this station—the one at San Augustin is nearly completed—the other, at Nacogdoches, we expect to have finished by Christmas; and we look forward to the next visitation of our venerable Bishop in charge, with sanguine expectations of having two Churches for him to consecrate to the service of Almighty God. But this is not the only ground of encouragement—the congregations never were better, or more attentive. The service of the Church is becoming better known, and more appreciated;—cant, fanaticism, and excitement have had their day in these places—their influence is gone, and a spirit of inquiry is awaking up after the ‘old paths,’ the ‘good way,’ in which men can find ‘rest for their souls.’

“ But while I am encouraged, and am expecting the happiest results, I have learned not to be too sanguine under any prospects which may present themselves. Such inquiries, and apparent interest, I have before witnessed; and my expectations have been lifted up, only to fall amidst returning carelessness and negligence. But of one thing I am satisfied,—that the Church is daily taking deeper root and firmer hold upon the hearts and affections of the intelligent portion of this community.”

MISSIONARY TO OREGON.

At a meeting of the Committee, held Monday, March 24th, a letter of "Instructions" to its first Missionary in Oregon was resolved on, and under the same authority prepared. That letter is now spread before the Church, not only in evidence of the deliberate care with which the subject has been entered upon by the Committee, but also in the confident hope on their part, that it will tend to call forth the united energies of the Church for the liberal support of a Mission, the fairest in its prospects of any the Committee has yet established, and to be conducted on principles that will satisfy alike the fears of the worldly prudent, and the hopes of the trustful Churchman.

LETTER OF INSTRUCTIONS.

MISSION ROOMS, *March 26th, 1851.***REV. WILLIAM RICHMOND, *Missionary to Oregon:***

REV. AND DEAR SIR,—The Committee, while well aware of the difficulty of definitely instructing their first Missionary in entering on a field so distant and untried as Oregon, do yet feel it their imperative duty, until the Church shall provide Episcopal Supervision for the same, to lay down for his general guidance their present views as to the most effective method of conducting the Mission.

They recommend, therefore, that he should

1. By a rapid survey of the more settled parts of the Territory, be enabled to map out, as it were, the Missionary ground, noting therein the comparative facilities at different points for planting the Church, and report the same at the earliest opportunity to the Committee.

2. The portion of Oregon to which, under present advisement, they would especially direct his attention, is that known as the lower valley of the Willamette, comprehending some twenty-five miles on the Columbia, so as to include on that river the rising villages of St. Helen's and Milton, with Fort Vancouver; and on the Willamette, the towns of Portland, Milwaukie and Oregon City.

3. Within such district, being a circle of not more than twenty-five miles radius, and comprehending the most flourishing sites in the Territory, the Committee deem it advisable for the Missionary, after his first survey, mainly to concentrate his labors, organizing the Church, wherever circumstances justify it, and Sunday-schools with Church instruction, where numbers are too small for immediate organization; distributing freely the Prayer Book, and encouraging Lay Reading in the intervals of the Missionary's visits. Finally, and as a vital point in his operations, to select within the limits before prescribed, one favorable central location for the erection of a Mission House, on ground obtained for that end, as a home for himself and such other Missionaries as the Committee may send, until permanent Parochial Churches shall be established.

4. Such central location the Committee would suggest, under correction, will be found at or near the town of Portland, fifteen miles from the mouth of the Willamette, and therefore central to the whole district, as well as being

the most flourishing town of the Territory, having already a population of near three thousand souls.

5. The nature and object of such Mission House to be as follows:—The land and building to be the property of the Committee, held by the Senior Missionary in trust. The same to be the common home of its Missionaries, and until further action of the Committee, the Senior Missionary in the Station to be its acting head. The house-keeping to be provided by themselves out of their salaries. The funds for its erection and continued support to come out of—

I. Government lands, entered as of right in the name of the Missionaries, but for the benefit of the Society ;

II. Local contributions raised by the Missionaries for that object ; and

III. Donations from Churches or individuals, given for that specific end ; or should these fail, the deficit to be chargeable on the Committee. It is believed, however, and confidently hoped, that such establishment will be so favorably regarded in Oregon itself, as in all probability to be erected without drawing at all on Eastern funds.

This will afford to the Missionary what, when solitary, he most needs, the sympathy of a congenial home, and in other ways be favorable to the success of ministerial labor in a new country. When the property ceases to be required and used for these purposes, it will prove a valuable possession for educational and other Church objects.

6. The Committee would recommend that the present Missionary and his successors should obtain, as far as practicable, either by gift, or availing themselves of the privileges granted by government to actual settlers, in all places where it may now or hereafter be practicable to establish the Church —a site for the Church edifice, and a suitable amount of glebe land for the residence of the minister, and to aid in his support. All such property shall be held in trust for the Domestic Committee, which they may transfer in proper time to the authorities of the diocese, or to the Church corporation duly organized in the place. The Committee believe that such gifts or endowments, though at present, perhaps, of small nominal value, will prove in the end a secure and permanent provision for the Church.

7. In all legal and civil matters pertaining to rights or grants of land from the general government or the local legislature, for the Church or its Missionaries, the official advice and personal influence of the Governor and other officers is respectfully invoked ; and to the present Secretary of the Territory, Gen. Hamilton, from the deep and intelligent interest he has manifested in the planting of the Church in Oregon, the Mission is especially commended as to an earnest and influential friend.

8. Where schools of the Church cannot be directly formed, the Missionary may yet be able to exercise, with approval, a very favorable influence in preparing for their establishment, by introducing and encouraging the use of Church books ; the responsive use of the psalms, chanting, and other Church services—alike interesting and improving ; and to this end all supplies of books will be forthwith made when called for, by the Committee, through the liberality of the Church societies in this city.

9. The official introduction of the Missionary, on the part of the British Consul, to the government and servants of the Hudson's Bay Company, opens to him another source of happy influence, by bringing within his sphere some who might otherwise stand aloof ; many, it is probable, early attached to the Church at home, but long estranged from its services.

10. As touching the Indians within the Territory, the Committee would

- recommend deferring for the present all consideration of their case, and devoting all the energy and talent of our missionaries to planting the Church firmly among our more immediate brethren, in the belief that if anything effectual can ever be done for the Indian in Oregon, it must be through the medium of the Church itself there firmly planted.

11. In all communications with the Committee, the Missionary is reminded that it will be important to give them such form as may fit them for the pages of the *Spirit of Missions*, not only as adding to the general interest of the work, but as specifically strengthening the hands of the Committee to carry on the Mission, by deepening the interest felt in it, and consequently enlarging the funds for its support.

12. The Committee need not add the expression of their confident hope that harmony of sentiment and action will adorn, as it will strengthen, the Church's Missionary operations in Oregon. To the Missionaries of the Board, it is for the present an undivided inheritance, with a common home, and equal labour.

One distinction alone remains—the Missionary first appointed, and to whom this letter is addressed, will have the honor as well as the labor of being a pioneer to clear the way for those who follow him; and the high pleasure, to have prepared a home, be it but a log cabin, wherein to greet, before another winter arrives, at least two or three fellow-laborers with him in the good cause. That "Home" will be the fruit of the labours and toils of him whom the Church now gladly hails as her first Missionary to the rising state of Oregon.

JUSTICE TO MISSIONS.

LOVE to God and man, to Christ's cause, and the general and individual welfare prompt and sustains the Missionary interest and movement, and all similar undertakings for the extension of the truth and ordinance of God. Love is confessedly a ruling principle here. Yet besides love, other motives may properly come in. Some, too, may have a commanding claim to enter, and to seat themselves as of right by the side of love, with authority over our consciences and our acts.

Think not now at once of human expediency, though this would be the most ready correspondence with the spirit of the age—the wisdom which explores the field with comprehensive glance and distinct observation, which combines and arranges skilfully for vigorous and successful operations. Such power of view and of combination is exceedingly valuable. But it must not claim or be allowed a seat among the higher principles. Its office is subordinate. It must look, and plan, and act, but only in obedience to the dictates of the presiding spirits. It must sit at their feet in reverence and submission. What then can venture to ascend the steps, and instate itself by the side of love? What form, not so gentle and engaging, but severe and awful, on its very appearance, unquestioned passes upward, exacting our reverence and submission? It is the form of JUSTICE.

There are some minds so constituted, that when addressed by equal authorities, they yield a more ready, willing, and implicit obedience to one than to another. Some are drawn by the endearments and winning invitations of love, who might resist the claims of justice so austere. If we are insensible to either, we do wrong; at least to be so, is an infirmity and imperfection; it is clearly wrong to resist either. But since we have confessedly such frailty, and such is often the actual history of individuals, it will be well for us all to contemplate the Missionary claim in the light both of love and justice.

The love of God and our brethren has often been generally and distinctly urged—and we will not urge it now. But thoughtfully consider and personally apply the calls of justice. Think of your indebtedness and obligation; and that as men of truth and honor, whether in common manliness, or the higher manliness of the Gospel, you have no right or reason to regard the Missionary cause with indifference, and your helpful service as a mere voluntary offering, which to make, is a commendation, but not to make, no wrong. Justice exacts. It discourses not of voluntary doings. Its voice is a command.

Persons, when solicited to sinful indulgences, feeling themselves disposed to yield to temptation, and realizing the peril of their position, are wont to call in the aid of all proper and Christian motives to integrity and purity—to give vigor to their resistance, and to confirm them in the way of holiness. Some of these, who have naturally a strong and governing sense of justice, have been known to be strengthened in virtuous determination by the thought. "This would be a fond gratification to my nature, but I have no right to it. It is not my property. God has not made it mine to use. As well might I appropriate other things which are not mine;" and then the honest heart has turned against the seducing pleasure as strenuously as against clear dishonesty or robbery. Bring then the carelessness or neglect, or the opposing arguments which cause you to withhold aid to missions, to this question of simple justice, and see if it will not be a correcting and impelling motive. Who can doubt but that the Missionary cause would be the gainer by such process?

Need we propose these claims of justice; or state these debts which each one of us owes in this direction? Need we draw them out in columns, sum them up, and put the amount beneath, so that the eye may be struck, and the heart also. It might be well: but meanwhile, kind reader, do you do it for yourself, each one. Think, "how much owest thou unto my Lord?" Think, how much owest thou unto His cause? Think, how much owest thou to His Missionaries, to thy brethren in the faith scattered abroad; to thy fellow creatures in our wide and noble country? Ponder these things, and then move on your Christian course, resolving "to do justly" as well as "to walk humbly with thy God."

PLEASURE OF PAYING.

Gentle reader, have you ever known, and knowing felt, the mortification and distress of having just claims of debt presented and pressed for payment, and you obliged to say, "I cannot—you must wait." Has your troubled conscience then held discourse with sagacity informed by observation and experience; or with fancy prompt to picture the possible and probable; and so been instructed to trace out in all the minute results the history of that refusal—how you disappointed one, and he others, and they many—some very poor, to whom the disappointment was distress—some very sick, whom their little wages would have comforted—some to whom their word uttered, was as honor pledged, and their failure to fulfil it was felt as a wound and a stain.

On the other side, have you known the gratification of sitting with dignified composure at your desk in your office arm-chair, in entire confidence that you are ready to meet every just demand at the moment, and to its uttermost. No knocking or ringing at the door now startles—no steps treading up the stairway excite suspicion—no letters, even though post-marked ILL., Miss., Iow., now look ominous—none is read with anxiety, impatience, or self-reproach. With assuring smile each claimant is welcomed in, and he, with satisfied air, after a brief interval, goes out. The mind traces out a healthful and pleasant history of result, the fancy pictures scenes agreeable and enlivening. No cup of festival gives such true hilarity, no lengthened pipe of aromatic weed breathes out so pure contentment.

Then, dear and gentle reader, and brother or sister Christian, you may well believe that your servants intrusted by you with the office of disbursing your offerings, meeting your pledges and paying your debts, feel much more happy this year than the last. Formerly when the poor Missionary asked for but his own, to shield his honor or to clothe his babes, though the want were very urgent, they were compelled, O how often, to give answer, "we cannot—you must wait." And when another quarter passed, and another, and another, with what shame and sorrow did they again and again repeat the denial and delay, compelled not by true absolute necessity, but the actual necessity of your dictation, "you would have it so;" for scantily and lingeringly, and warily did you make the accustomed offering of faith, justice and love. But now you have done better; we dare not say or intimate, at all enough for such high and holy objects, but you have done far more commendably. No debt now lies uncancelled, no pledge of honor unredeemed, no Missionary who had said "to-morrow I shall receive wherewith to pay," shall read the letter from our office with sense of injury or sorrow.

Your local Secretary, his countenance lighted up with satisfaction, did communicate the pleasant fact, that "as soon as the Missionaries' report comes in, so soon does the Treasurer pay off the debt, and he, the Secretary, hasten to forward on the check." We, your servants, acting in your name, and standing in your place, felt the former deficiency and forfeiture quite like a personal defalcation, certainly as a personal disappointment. Now, in the improved condition of affairs, you may conceive our satisfaction and delight. Shall it not be so always—always with your willing agents at home, always with your working Missionaries afield? You can make it so, and you will; *you* will, at least, dear reader, accomplish all your part—will you not?

Intelligence.

ACTION OF THE DIOCESE OF FLORIDA.

ELECTION OF A BISHOP.

The 13th Annual Diocesan Convention was held January 8 and 10, 1851. The agent of the Episcopate fund reported that the fund "will probably amount to \$2,000," and a plan to make it \$20,000. The Committee on "the state of the Church," reported "her condition at the present time is such, as to encourage the hearts of all who are interested in her prosperity." It is true that she has not made large accessions to her fold—that she has made but little progress in opposing and overcoming the worldliness and error that abounds about her, and that for the most part our parishes are feeble, and are still obliged to struggle against the most adverse circumstances, some of them hardly maintaining even a sickly existence. Yet we have palpable evidence to lead us to believe that the number of the Church's real friends is steadily increasing, and that her growth generally in the Diocese, if not a rapid, is yet a healthy one. The hope that was expressed in last year's report to this Convention, that every parish would be favored with an Episcopal visitation, has not been realized, only one or two having been thus visited. The effect of this deprivation must be obvious to all who have any just appreciation of the important functions of the Episcopal office, and the necessity of having them exercised in the Church. There are high spiritual acts which he only can perform, and cut off from which we cannot thrive as a Christian Church. No Diocese in the American Church has suffered as severely as the Diocese of Florida, in this respect; and that it has continued to strengthen itself in the face of this great hindrance, is an indication that if it were removed, the growth of the Church would surpass our most sanguine expectations. The Rev. Mr. Scott, from the order

of the clergy, announced that they had agreed to nominate and appoint the Rev. Francis Huger Rutledge, D. D., as Bishop of the Diocese of Florida. Whereupon, a balloting was had by the Lay order, which resulted in the unanimous election of Dr. Rutledge. It was then, on motion,

Resolved, That the Rev. Francis Huger Rutledge, D. D., is *unanimously* elected Bishop of the Diocese of Florida."

The following letter was received:—

"Respected Brethren and Friends.—I have given to the subject of your communication, made me last evening, the deliberation which its importance seemed to demand, and take this occasion to thank you for the gratifying evidence it furnishes of your confidence and regard, by the unanimity with which you have elected me to the Episcopate of Florida. Were I influenced by personal considerations alone, with my experience of the difficulties and trials of the Christian Ministry, and in view of the weightier responsibilities attaching to the high and sacred office of a Bishop in the Church of God, I should unhesitatingly decline the appointment, under a sense of my utter insufficiency. But when I reflect how much the Diocese has already suffered, for want of a complete Ecclesiastical organization, and think of the great responsibility I should incur by refusing to occupy the position which, under the providence of God, you have assigned me, I feel constrained (under a conviction of duty to God and to His Church) to accede to your wishes. I accept, therefore, the Episcopate of the Diocese of Florida, looking up to Him "without whom nothing is strong—nothing is holy," for grace to enable me diligently and faithfully to discharge the duties of that high trust, and confidently relying upon your hearty and zealous co-operation, which I shall so greatly need. Let me earnestly entreat of you, brethren, an interest in your daily prayers. With the view of facilitating your further proceedings in relation to this matter, I respectfully resign the place which I occupy in your Standing Committee. With undissembled affection, I commend you, brethren, and the congregations which you represent, to the protection and guidance of Him who is "Head over all things to the Church."

I remain ever your sincere friend and brother in Christ,

FRANCIS H. RUTLEDGE.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th March to the 15th April, 1851:

NEW-HAMPSHIRE.

Concord—St. Paul's..... 8 63

VERMONT.

Proctorsville—Mr. E. F. Parker, and
Mrs. Parker..... 6 00
Miss Sally Parker..... 1 00 7 00

MASSACHUSETTS.

Boston—Grace Ch..... 43 25
Hanover—St. Andrew's, Ill..... 10 00
" Jews..... 10 00
Louisboro'—St. Luke's..... 13 00
Marblehead—St. Michael's..... 5 05
Northampton—St. John's..... 10 00
Springfield—Christ Ch..... 42 00
Taunton—St. Thomas's..... 50 00
" S. S..... 7 28
Wilkinsonville—St. John's..... 11 28 201 86

RHODE ISLAND.

North Providence—St. Paul's, Miss
A. Bowers..... 4 00
Westerly—Christ Ch..... 25 00 29 00

CONNECTICUT.

Chatham—A lady..... 5 00
Hartford—St. John's..... 55 47
Newtown—Trinity, Ladies' Miss Soc. 312 36 72 83

NEW-YORK.

Astoria—St. George's..... 10 00
New-Eighton—Christ Ch., a S. S.,
teacher for Oregon..... 2 50
New-York—Ch. of the Ascension S. S.,
Oregon..... 15 40
St. George's, in addition to
which \$100 was given to the
Miss. to Oregon..... 223 06
St. Mark's off'gs, Oregon..... 34 24
" Ky..... 36 68 321 88

PENNSYLVANIA.

Derby—Mrs. Clark..... 1 00
Jerseytown—Mrs. Mills..... 1 00
Philadelphia—St. Peter's..... 114 73
" for Cal..... 1 00 117 73

MARYLAND.

Baltimore—Christ Ch., Mrs. Pur-
viance..... 3 00
Chester Parish..... 29 15
" for the Jews..... 6 24
Prince George Co—St. Thomas's.. 15 00
Prince George and Charles Co—St.
John's..... 25 50 78 89

VIRGINIA.

Gloucester Co—Abingdon and Ware. 20 00
Fredericksburgh—St. George's, for
Oregon..... 20 00 40 00

NORTH CAROLINA.

Pittsburgh—St. Bartholomew.... 6 00

SOUTH CAROLINA.

Charleston—J. K. Sass, for Oregon.. 10 00

GEORGIA.

Athens—Miss M. T. Gilliard, for Ky. 10 00

FLORIDA.

Key West—St. Paul's. 11 00

MISSISSIPPI.

Church Hill—Christ Ch..... 30 00
Jackson—St. Andrew's..... 19 05 49 05

TENNESSEE.

Williamsport—St. Mark's..... 12 00

OHIO.

Medina—St. James's..... 30 00
Zanesville—F. ½..... 2 50 32 50

INDIANA.

Bristol—St. John's 2 25

MICHIGAN.

Detroit—St. Paul's, S. S..... 15 94
Port Huron—Grace..... 5 00 20 94

WISCONSIN.

Mineral Point—Trinity..... 7 00

IOWA.

Keokuk..... 2 00

MISCELLANEOUS.

A friend to Protestant Missions, for
Illinois..... 50 00
" J.," for Oregon..... 2 00
" H.,"..... 2 00
A lady, for Oregon..... 1 00 55 00

Total..... \$1,095 66

(Total, since June 15th, 1850, \$23,424 07.)

FOREIGN.

MISSIONARY CORRESPONDENCE.

Athens.

IT is some time since we have published any communication from the Mission at Athens. The current of its affairs proceeds so uniformly and steadily, and its plan of operations is so definitely marked, that our correspondents have little else to say—much in itself to be devoutly thankful for—than that God favours them with health, and ability, and the heart to persevere, and manifests his gracious blessing upon their quiet labours. The subjoined letter presents an interesting sketch of the close of the last Missionary year.

LETTER FROM THE REV. JOHN H. HILL.

Annual School Examination—Distribution of Scriptures—Fruits of Former Labours—A former Pupil made Professor of the English Protestant College at Malta.

Athens, February 15th, 1851.

“REV. AND DEAR BROTHER,—I have not as yet sent you the summary of our last year’s labours, which terminated in our usual way on the Feast of Epiphany, being the Greek Christmas. Again we were permitted, through the goodness of Divine Providence, to assemble our interesting charge, and to distribute among them our usual gifts, especially the word of God, which they have been taught to prize beyond every other gift; and although sickness and death during the past year have visited almost every habitation in Athens, still hundreds were found to come up to our annual festival.

“Among these were many who took away with them the *whole word of God*, to be used in preparing for their *Bible Class* instruction. Several, indeed the most of these, were pupils of many years’ standing, who had received in our schools, from infancy to their present age, scriptural instruction suited to their tender years, and who now, on approaching the age of responsibility, are being prepared, by deeper search into the scriptures of truth, to understand their personal obligations to obey the Divine Law, and to fulfil the duties incumbent on those who name the name of Christ.

“There were others who had learned the history of their Saviour from the four Gospels, and the history of God’s ancient Church and people, from the Creation to the time of Joshua. We were delighted to have it in our power to place in the hands of these an excellent summary of the History of the Jews under their Kings, which the liberality of the American Tract Society has enabled me to publish during the last year. Our neat little edition of ‘*Precept upon Precept*,’ will be read with pleasure and profit, by many of the youth not only from our schools, but elsewhere in Greece and beyond its borders, whither we are sending this useful volume.

"Three hundred and one copies of the scriptures have been distributed through the medium of our schools during the past year. Of these, one hundred and twenty have been presented to *new* readers, who are now receiving their earliest impressions in those principles (and from the only true source) whence good results can be expected. "The *Holy Scriptures* are able to make *wise unto salvation*, through faith which is in Christ Jesus." And now, let us examine some of the effects, so far as we have been able to trace them, upon those who in years long gone by, were like those who are at present the objects of the same care, and who are enjoying a like system of instruction.

"Early last autumn, we received from a Greek gentleman whom we highly esteem, (one of the judges of the court,) the usual favour sent to friends on occasion of their marriage, with a message that in a few days he should have the pleasure of presenting to us his bride, and who, he informed us, he was happy to say, had formerly been a pupil in our schools. When the introduction took place, it was with difficulty that we recognized, in the very elegant young person before us, the pale, dejected orphan of former years. We had absolutely forgotten her; but she had not forgotten the early instructions, the words and precepts she had learned, and it was interesting to witness her earnestly appealing to these, and to *time*, and *place*, and occasions when they were listened to by her, as *proofs* of her *identity*; even a little scissors, given her as a Christmas present, was brought forward, which she had preserved as a memento (she said) of the benefactors of her childhood. On presenting her to us, her husband said, 'She is one of your own children, and *truly evangelical*.' This expression conveys exactly the same thing as when we say, 'a truly *pious* person.' This newly married pair are our near neighbours, and we promise ourselves much pleasure in our intercourse with them, as we shall thus have many opportunities of conveying to them both, more enlarged and extended knowledge of the way of truth.

"It was certainly not with less gratification that, a few evenings since, we had the pleasure of entertaining at our house another young bride, a former domestic pupil of ours, who has just arrived from Constantinople, her birth-place, to reside here with her husband, who is a learned man, and a professor in the University here. This young girl was certainly not one of those from whom we expected any very satisfactory results. She is the daughter of a very rich merchant of Constantinople, and she was placed under our care, along with a younger sister, in 1838. They were both quite young, and they remained with us until 1842, when our large boarding school was broken up. The eldest, of whom I am now writing, was then not more than 15 years old, and since 1842 she has been residing entirely with her parents in Turkey. Imagine then our pleasure and surprise, to find that so far as her religious education was concerned, *nothing had been lost*. Her whole conversation turned upon those days when she was the apparently unconcerned listener to our scriptural instructions. We learned with deep interest and wonder, how great had been the impressions made on her mind (through the grace of God), and of which we were wholly ignorant; and we were much struck with the importance of our work then, and we felt most grateful to be thus assured that 'our labour had not been in vain in the Lord.' This young lady related to us with what comfort and pleasure she had visited a poor woman in Constantinople, who was deeply afflicted, whose exemplary patience under suffering induced

her to think she was one of those whom God had called to glorify Him by patience under afflictions. As the woman could not read, our young friend would sometimes take her Greek Bible, and read to her, and in this way the poor sufferer became acquainted with God's method of dealing with His people; and particularly she learned the story of Job, and would often allude to his sufferings as proofs that she had nothing to complain of when she compared her case and her character with that pious man's condition.

"Our much loved pupil appears to have made the Law of the Lord her delight. She mentioned a circumstance, quite incidentally, which certainly shows the importance she attaches to frequent perusal and study of it. After their stormy winter passage the other day from Constantinople, they were obliged to pass a quarantine of a few days at the Piræus. She took the earliest opportunity, after landing, to seek out of her well-read Bible some word of profit and comfort: but on opening her trunk, to her mortification she found that the book she so much prized, had not been packed up with her clothes. Her husband, who was observing her, saw a change in her countenance, and asked her if any of her *valuables* had been left behind or abstracted from her trunk. He smiled when she explained to him the cause of her sorrow, expressing a hope that her loss might be supplied on her coming up to town. There happened to be a Greek lady, the wife of one of our Senators, present on this occasion, who had not enjoyed the same advantages of education as our pupil had. Seeing her occupied with a volume of the '*Women of the Bible*,' which was on our table, merely looking at the handsome pictures, our pupil immediately undertook to give this lady a succinct account of the most important histories connected with these pictures, to the great surprise of her less instructed listener. She expressed herself particularly happy in the prospect of being so near us, as she felt she would be much profited by her renewed intercourse with our family, expressing at the same time her desire to avail herself of every opportunity of attending upon religious instruction both for herself and for her husband's account. *I trust* (she said) that my husband will find that the two important things I learned from you, *obedience*, and the *love of truth*, will be my practice through life.

"Such is the substance of the *table talk* that occurred in our first interview, after an absence of nine years, with one, with respect to whom, we had not the least idea our instructions had been any thing more than 'water spilled upon the ground.' What a practical commentary on those many interesting promises with which the word of God is filled. (*Ecclesiastes 11, 1, 6 verses.*) When we meet with such instances of the benefit of the instructions we have given, and know that there are many others who are supported by the comforts derived from an enlightened knowledge of the Bible, we forget the sorrows, anxieties, persecutions, and misapprehensions, that have attended us in the prosecution of our work. We realize the truth of the beautiful assurance of the Psalmist: 'They that sow in tears shall reap in joy! He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

"I have already made my letter too long, but I cannot conclude it without mentioning another gratifying fact. Having been requested by the Committee of the Malta Protestant English College to be their agent for Greece, I have just concluded an agreement with a young man,

who has passed all his examinations at the University here, and received the diploma with great credit, to go to Malta as Professor of Greek in that excellent and most important establishment. This young professor received his *earliest* lessons in our Missionary school, and to use his own expression to me the other day: 'Certainly, all that I know of the Gospel I learned from you!' I feel confident that the pious associations he will meet with under the direction of the learned and truly Evangelical Principal of the Malta Protestant College, (the Rev. Reginald Bryan,) will be the means of reviving and strengthening his early instructions in Divine truth.

MISCELLANEOUS.

Missionary Labours in the Lewchew Islands.

We understand by a reference to a letter from China received some time ago, that Dr. Bettelheim is supported by a society in England composed of British naval officers in communion with the Church of England. Their personal knowledge of these singular isles has doubtless induced them to undertake a Mission to them.

LETTER FROM B. J. BETTELHEIM, M. D., TO REV. P. PARKER, M. D., DATED
NAPA, SEPTEMBER, 1849.

(Continued from page 189.)

I come now to an epoch in our history, which may be peculiarly interesting to you, namely, the visit of the American sloop of war Preble, Commander Glynn. No sooner had I rowed near her, than the officers vied with each other, who should be first to show me sympathy. "Seven boxes for you, sir!" was the salutation given me before I had even set foot on the gallant ship. "Seven boxes," said I, "well, there will certainly be *one* man with them." The kind greeters knew not what I referred to; I meant a Missionary brother, for whom I would have given seven boxes of my own, even for a simple European servant. But if there was no man who came to remain with me, there was Captain Glynn and his excellent corps of officers to do for us, as much as they possibly could, while here; and though it became apparent, even the next morning, that little Yedo has as good means as big Yedo to have little intercourse with an American man of war, and all hope of any melioration of our position by the kind offices of a friendly ship was of course cut off, still the single fact that Captain Glynn bought provisions in the market and paid for them, and had them carried home by natives, notwithstanding the hostile position government assumed against his ship, has done you, and consequently us, more good than Commodore Biddle did with his three-decker in having a look at the capital of Japan.

These, however, are matters foreign to me as a Missionary, but I cannot omit to beg you to make my heartfelt acknowledgments both to Commander Glynn and his officers for the many presents and contributions made us in a variety of ways, most considerate on their part; among these, Dr. Burt's forgetting a fine Manilla hat and a new-fashioned coat, was not the least charming specimen of the method with which gift upon gift was put upon us. I wish I could walk half as much as the shoes and boots Capt. Glynn gave me would serve; but there is an end to my excursions, unless a man comes to my help who can stay at my house, or at least in Napa, while I

am absent at a distance. Since my Chinese servant left in the Mariner, I cannot stir from home. I am the more thankful to your countrymen, for I could in no way requite, or even gratify them, by procuring any native articles for them, a service which I could formerly always do for ships in port; for the Preble I could not get even a single potato, and I am therefore quite in debt to her generous officers.

I am now near the conclusion of this paper, and wish only to add a copy of one more dispatch, which will leave no one in doubt respecting the lying duplicity of this government, and in which, besides a plain mention of the case of the Preble, will be found a variety of topics entered into, quite unusual in Lewchewan official papers; you will thus be the more fully able to advise us on the further steps to be taken, if any are found advisable, for this Mission.

Reply of the Regent on several points.

“A respectful communication. Your several letters were received some days ago, and those parts which can be answered are all herewith replied to in order. On the 7th April, your letter was received, in which you say, that, ‘In the presence of an English captain, it had already been agreed to permit you to hire horses and boats with your own money, &c.,* and that no obstruction would be put in the way of doing so.’ When I was on board the English ship, there was no reference or assent to such a thing, and in saying so, you have certainly exceeded what I understood upon the matter. The horses of this country, as I told you before, are usually few in number, and the people themselves have not enough to transport their goods; whilst those which are reared for scholars and people to ride upon are extremely few.† As to boats, the people construct very few, and those which are made, are only used to carry taxes, or on the public service; so that to allow a private person to use them is somewhat difficult, and to hire them out to an individual is still more out of the question. Even when one of your country’s ships arrive, we have to suspend the public service of carrying articles in which they may happen to be engaged, and take off two or three boats for a while to go to and fro; this, however, is an occasional service, and must of course be attended to. But if we should permit them to be hired out to persons, they could not be employed on government service as they are needed, which would be highly detrimental. Therefore, although you have requested to hire boats, I have repeatedly begged to decline the request; and also again draw your attention to the circumstances of the case, and beg that you will stop hiring horses and boats.

“As you also observe, ‘I am forcibly stopped, and hindered from going about,’ I immediately ordered the officers to inquire into the matter, and it seems that you, Sir, are not forcibly stopped. It appears, in fact, that when you go abroad into the streets, you say you are unwilling that the rustic people, the little children, and others, should violate all propriety and offend you; consequently, I have again and again given my orders to this

* The captain of H. B. M. brig Mariner. In my communication, I did not say *permitted*, which of course I could not do before the experiment was made. I only said that the object had been spoken of, and it was one of the topics mentioned in my letter to Captain Matheson.

† When the French ships were here, their officers rode about in numerous parties, and when I went to Oonting on a visit to Admiral Cecille, accompanying the officers of a French merchant brig, we had the best horses, and at the post-houses had a choice of relays from among 20 to 30 horses.

effect, as is on record. And now once more, on getting your despatch, I have again issued the most stringent injunctions for the people not to disobey, but to preserve the utmost respect.*

“ What you further say, ‘ That the spies and soldiers terrify the rustic people, and drive off those who are wishing to hear the holy doctrine,’ is not correct ; and still more unjust is it to say, that they cause the shopkeepers and people to shut their doors, labourers to cease from their work in mid-day, and all business to be suspended. For in this country, from the highest officers to the lowest of the people, nobody wants to hear the doctrines of Jesus.† I have heard it said that when you, sir, desire to preach the doctrine of Jesus, you go in the streets, gesticulating, and speaking in a loud voice ; but passers-by, even if they run up to gaze at you, do not thereby prove their desire to hear the doctrine of Jesus. The policemen, or the officers, do not hoot at or drive away those who gather to look, and those in the shops are only acting as is their custom. We have no great number of shops, and when the master wishes to go out, the doors and windows are closed, but this is not done by command of the officers or police.

“ You remark, ‘ Jesus is almighty, and his power immeasurable and boundless ; who can resist his will ? ’ For ages, we in this land have rejoiced, with the rulers and statesmen of China, in learning the doctrines of Confucius and Mencius alone. By these, rulers and ruled, according to their several stations, are able to cultivate virtue, and regulate their households ; and in the government of the country, we follow the rules left behind by those sage and holy men, which have been to us an everlasting canon of peace and prosperity ; but the hearts of men do not at all incline to hear the doctrines of Jesus. You have in days past orally explained, and nobody has received them : though you still loiter and hang about here for a long time, wishing people to hear them, yet nobody will believe and accept them. Hereafter I wish you would cease this preaching, and when a ship arrives, go aboard of her and return home. This is what I earnestly hope you will do.

“ On the 14th of April, I received your letter, in which you say : ‘ Should the ship [Preble] which left here yesterday, or should one or two other American ships be sent hither, the *tsung-li-kwan* (the regent) should by no means conduct towards them as he did to the one on the previous day.’ Now, when a foreign ship comes here, we treat her with propriety, and never exhibit the least contempt. When the American ship anchored, I sent the treasurer to salute her captain, and prepare the articles he wanted ; how could we presume to neglect anything ? I am therefore quite at a loss to know what you mean by your remark.

“ On the 21st of April, I received your letter, in which you observe, ‘ All the children who have not yet had the small-pox, should come to my house for vaccination.’ I thereupon sent a high officer politely to decline the proposition. But afterwards, on the 24th, you wrote again to say, ‘ That when a man was vaccinated, the pox only appeared on a spot, and did not extend over the whole body, and therefore the disease could not spread

* I never complained against any but the spies. Government declared that it is the children and peasants which molest me ; and the drift of this promised injunction to preserve the utmost respect is, that the people will be more strictly driven off, should I address them. The context of facts is absolutely necessary to enable you to read aright these official papers.

† We have the best reasons for saying, that when a Japanese official document speaks of the nation, it supposes it to be absorbed in the well-being of a few rulers.

among the people; and you sent a volume called *Account of a New Mode of Vaccination.* I have before intimated to you that we are already well acquainted with the mode of curing the small-pox; but as this country is poor and its productions scanty, we must ascertain whether or not the year is an abundant one before we commence vaccination, inquire into the ages of the children, and prepare a store of medicines and provisions, after which we will get pox scabs from China, and distribute them in the land, and require all the children to be vaccinated at the same time. This is our usual practice. But just now, I think it is too early in the year to vaccinate, and the store of medicines is not ready.* Furthermore, since 1844, on account of English, French, and American ships coming here one after another, every class of people, officers and plebeians, have been obliged to stop at Napa, and attend to the public service, even to the detriment of their own public functions and private business. And you, sir, too, by loitering here, have much increased our troublesome public duties, and now the whole kingdom† is greatly impoverished. If, therefore, the small-pox was to spread among us at this juncture, we certainly could not escape the calamity of death; and it was on this account that I sent an officer to beg to decline the offer, and I also request you to accede to it.

“There is one thing more, which is rather observable. Though the New Method says that the small-pox will not spread among the people, still the natives of different countries are unlike, and I am very fearful that the effluence or virus may get abroad. If you wish to vaccinate your daughter,* I beg you will wait until you return to your own country, when it can be done. For these reasons, I return herewith the copy of the New Method of Vaccination.

“I would have earlier replied to these several points, but I was confined to my bed by illness, and write these few words even before I am at all well, which I send as a respectful answer, begging at the same time you will excuse me, and wishing you the highest peace.

“Reply of the Regent Sháng Tingchu. May, 18th, 1849.”

A greater tissue of the most palpable misstatements and pretexts, betrayed too by the very enforcement and stress laid on points where they felt their error to be unmistakeable, and a better proof of their obstinate and ever increasing opposition to even the most advantageous and philanthropic offer to do good to the nation, cannot be given. The document is also remarkable for its discussion on the religion of Jesus, a name which formerly they could not bear, and on account of which they returned several of my despatches. This, notwithstanding the language they still dare use against the King of kings and Lord of lords, I consider as a point gained, and proof that persevering effort has a softening effect, even on Japanese hatred to Christianity. That which deserves prominent consideration, too, is, that this despatch clearly demonstrates that the rulers perfectly know I am a missionary, and nothing else, and that whatever they do say, or may have said, on the political nature of my mission, is mere hypocritical foppery, as they themselves are convinced that a messenger at all authorized by a Eu-

* My stock of medicines is at their service, if they need any. Last year the officers sent cows to me to be examined whether any vaccine virus could be obtained from them, so sensible had they become to the importance of vaccination from my repeated representations on the subject. This year some virus was received by the Preble.

† That is, really the rulers.

* This is to give the paper an air of sincerity, for the writers knew at the time, that my babe had been vaccinated, though I am sorry to say it did not take.

ropean government would not have been left four years in such destitution at the mercy of the populace.

Weary as I am of writing, I must not omit all mention of a visit from the Nancy Dawson, a Thames yacht, on a trip around the world, which put in here May 22d. Imagine the delight of my wife to be again in the company of a lady—a Londoner, too, like herself, after so long a separation from all female society. Captain and Mrs. Shedden were all friendship and generosity towards us. Omitting further details, I will only mention that a meeting was arranged between Capt. Shedden and the authorities, at which the latter were outmanœuvred, and obliged to keep possession of a letter I had prevailed on Capt. S. to write them concerning us. I suppose they took it for an official note, and felt at a loss to decide what to do; for if it was official, it must have an answer, but how to reply, if not disposed to yield, was their dilemma. One night, after we were already in bed, tired with fatigue, and depressed with grief, occasioned by parting that day with our friends in the yacht, and after the officials had had four days' time to prepare a reply, the messenger came knocking at the door, in great haste to deliver the answer to Capt. Shedden's letter, as if there was now any way left to me of recalling him. At the same time, another dispatch was given to me full of excuses for the delay, and of regret for the sudden departure of the ship, and begging I would read over Capt. Shedden's letter.

Reply to Captain Shedden's Letter.

“A prepared petition. Sháng Tingchu, the prime minister (or regent) of the department of Chungshán in Lewchew, hereby replies, bringing proofs for the truth of his words.

“A few days ago, I respectfully received your excellency's dispatch, in which it is said: ‘Your government has treated me very kindly in sending water to my vessel, and giving me fresh provisions, for which I am greatly obliged and thank you; I beg you set the price for them, and I will accordingly send the money, &c.’ Our little kingdom, like a canon-ball for bigness, can furnish but few productions; yet since your excellency has personally come here from afar, we have managed to send you water and a few vegetables; for this trifling token of hospitality, we beg you not to think of paying.

“You also remark, ‘The captain of a British man-of-war lately in here bought several articles, for which he requested Bettelheim to pay those who sold them; but your government prohibited their receiving the money, and kept them away, by which conduct the good name of the captain of a British man-of-war is greatly disgraced.’ The fact is, in regard to the articles purchased by this captain, the money had already been disbursed from the public treasury, and paid over to the sellers, so that they could suffer no loss; and as we officers always wish to act towards visitors with proper hospitality, I begged him not pay for them. I fear, therefore, you have been misinformed as to the sellers having been driven away, and not receiving their money.*

* The truth is, that as the authorities thought I was going to leave in the Mariner, they afforded us great facilities, and a bill was made out in presence of Capt. Matheson of all the things we bought. But the upshot altered matters. When I resorted to the market where the earthenware was bought, the overseer, who had made out the bills, and all purchasers and sellers, were driven off. I wrote repeatedly to the government, but in vain; and at last took the money and threw it down on the spot where the purchase had been made. I could not learn, however, whether the money ever came into the hands of the seller.

" You further say, ' Bettelheim has written me a letter, in which he mentions two instances when he was disgraced, and many other cases of oppression and wrong done him.' This government has ever behaved towards Bettelheim with propriety, and never in the least degree caused him to be disgraced, nor has it wrongfully oppressed him. And you say, he adds, ' When I go out and in, there are persons who affright the common people, and cry out with a loud voice, A Hollander! A Hollander! Shut your doors! Shut your doors!' Now we here commonly call all who come from the West, Hollanders,* and the term is not at all a disparaging one. Further, officers usually keep their doors shut, but the common people let theirs remain open during the day, except the household is going out, when the doors are barred; this is not done to annoy, nor as a defence against Bettelheim.

" Again you remark: ' When he (Bettelheim) goes out to purchase articles himself, or when he sends servants to buy eatables, the laws forbid it; and whoever sells to him are regarded and punished as criminals by the laws.' Now, the regulations of this country, in dealing with foreigners, require that official compradors be employed to purchase whatever may be needed, and do not permit private dealings.

" Further you remark: ' It is very surprising that a report should be spread abroad among the people, that Bettelheim and his family impoverish the country by living in it, and that they will make the Lewchewans a poor people; this report is not at all true, and injures the reputation of England.' Since the time that Bettelheim came here, the whole country, officers and people, have had orders to serve him most zealously, and have done so, even to the damage of their own duties and business, until they are quite weary of it; and they have not presumed to circulate a report of his impoverishing the land, and thus defaming your honourable country's reputation.

" And again you observe: ' Bettelheim is obliged to pay very high prices for food and other things he buys, and yet he pays the utmost farthing.' The articles which Bettelheim require are reckoned according to the current and fair market-price; but as no gold or silver coin is current here,† that which he pays is laid up in the government treasury, to be ready for use in making articles; how can we force up the price, and be thus seeking for gain?

" Further: ' In our days, commerce is greatly extending in these seas, English and vessels of other western countries are going to and fro, and will necessarily come into this port; if your government treat them well, and prepare for sale necessaries for their use, the country will soon flourish, and be greatly the gainers by such a traffic.' This country is small and its productions few, and when a foreign ship comes in here, even the water and vegetables she requires are obtained and furnished with difficulty; as to preparing articles for selling to them, it certainly is more than the resources of this kingdom would permit. How then, can we be scheming for gain, and laying plans for enriching ourselves?

" And lastly, you say: ' Bettelheim has a large supply of medicines which

* The origin of the appellation may have been innocent, as indeed they formerly knew only of the Dutch visiting Nagasaki; but at present, in common parlance, *Oranda* means *barbarian*, and is a word used somewhat as *fankwei* is at Cauton, to frighten children with.

† Purchases are made here with *silber*, according to its weight, but there are proofs enough of the existence of a currency, and the great consumption of gold and silver. The head ornaments constantly buried with their owners, the extensive trade with Japan, the imports from China, the peddling trade throughout the islands, the mere mention of a *treasury* in a dispatch like this, amply shows that coin or bullion is used.

he brought here from England; if any person is afflicted with disease, request him to come to his house, and the English doctor will zealously do all he can to cure him.' For a very long period, we have practiced the medical art in this country as it is done in China; and in healing diseases, we have therefore no need of employing the English modes of cure.

"I humbly beg your excellency to examine this, and consider these things. An earnest petition. May 27th, 1849."

(To be concluded next month.)

JEWS IN THE INTERIOR OF CHINA.—The last overland mail brought a very interesting account of a search after a settlement of Jews in the interior of China, recently made under the auspices of the Bishop of Victoria. The brief account of the discoveries here presented, must excite a strong desire to be made more fully acquainted with them :

From a report of the Jews' Society of last year, it appears that its Committee had it in contemplation to send a Missionary to the Jews in China; in reference to which they say: "Your Committee have gladly availed themselves of the opportunity offered by the establishment of the Bishopric of Victoria, Hongkong, to make further inquiries respecting the Jews in China, and the practicability of establishing a Mission in that country. There appears to be peculiar difficulties in the way of the immediate realization of their wishes in this respect, and their present efforts must be limited to a Mission of Inquiry, in which the Bishop has kindly promised his assistance. That munificent friend of Israel, Miss Cook, has placed in the hands of your Treasurer a sum sufficient to cover the amount of the expenses occasioned by the establishment of the Mission."

The Bishop of Victoria, on his arrival in Hongkong, entered into a correspondence with the Rev. W. H. Medhurst, in Shanghae, requesting his assistance towards procuring information about the Jews in China, and forwarding to him a string of queries on that subject. Mr. Medhurst revolved the matter in his mind, and was prepared with a plan, which, on the expected arrival of the Bishop in Shanghae, he thought might be carried into execution. The plan was this: to send two trustworthy individuals to K'hae-fung-foo, the city where the Jews were supposed to be, to make inquiries respecting their existence, and to bring down such information and documents as could be easily procurable. The persons he had in view were native Christians, trained under the auspices of the London Missionary Society, one of them a literary graduate from Chin-keang-foo, and the other a young man who had been brought up in the Mission School at Batavia, could read and write English, and after having had his Christian character tested by long experience, had been already employed as a tract *colporteur* in the interior, and given every satisfaction.

On the arrival of the Bishop in Shanghae, the plan and the persons to whom it was to be intrusted, were brought before his attention, while the journal kept by the young man on a previous tour, and written in English, was submitted to his inspection. The Bishop was not long in perceiving the propriety of the measure, and the persons alluded to were dispatched accordingly. The name of the graduate was Tsëang-yung-che, and that of the young man K'hew-t'héen-sang. The latter, though the youngest in

years, was made the principal agent in the affair, chiefly because, from our long acquaintance with his character, we could place most confidence in him, and because, being able to write English, he could give his own account of the journey, which would be immediately intelligible to the lady who had projected the scheme and advanced the funds.

On the 15th November last, they started from Shanghae in a boat which was engaged to convey them directly to Ts'ing-kéang-poo, a town situated in the prefecture of Hwae-gnan-foo, on the banks of the grand canal, where it joins the Yellow River : (Lat. 33.33 N., Long. 2.50 E. of Peking.) In order to reach this place, they availed themselves of the grand canal, which passes through the cities of Soo-chow, Chang-chow, and Chin-kéang-foo, where it crosses the great river Yang-tsze-keang, and pursues its course in a northerly direction past Yang-chow-foo, Kaou-yew, and Paou-ying, until it reaches the Yellow River. Arrived at that point, they had to pursue their journey by land, for which purpose they hired a cart, drawn by two mules, and following the course of the Yellow River, sometimes on the north bank, and at other times on the south, they reached the place of their destination. The travellers represent the Yellow River as at that season rather shallow, insomuch that at one place it could be forded by means of a cart. Its banks, however, were very high, and frequent indications appeared of its having overflowed the same during the rainy season, as exhibited in the marshes and lakes which abound along its course, in the midst of which garden trees and the remains of ruined houses are to be seen. The country in the neighbourhood of the river is in consequence but thinly peopled, and the few inhabitants that are left, are poor and miserable in the extreme. Places that figure on the map as district cities, presented to the travellers nothing but an assemblage of thatched cottages, with the walls which once surrounded them entirely demolished, and a solitary gateway here and there, to tell of what once existed. The roads were very rough, causing the cart to jolt excessively: they led sometimes along the top of the bank, and at other times pursued the bed of the stream, in those parts which had been left dry by the receding tide. Here the cart was knee deep in sand, and there tumbling over rugged stones. Their driver, whose good graces they were obliged to propitiate, insisted on starting every morning at three or four o'clock, which on the dark and cold winter days was anything but pleasant, and it was generally mid-day before they could reach a place where refreshments were to be procured. At the close of the day they generally stopped to rest for the night, and yet with all those hours employed in travelling, they did not make above twenty or thirty miles a day. The cart sometimes went so slowly, that the passengers were fain to get out and walk, which they did much faster than the mules. At length, after a very tedious journey, they arrived at K'hae-fung-foo. (Lat. 34.55 N., Long. 1.50 W. of Peking.)

They found many Mahomedans residing there, who made no secret of their religion, but wrote on their sign-boards the faith to which they belonged. These Mussulmen were the principal tavern-keepers, and with one of them the travellers put up. Their first inquiry was for the Jews, whom they asked for under the designation of the T'heau-kin-keau, or Pluck-sinew-religion; an appellation which had been assumed or assigned in consequence of their plucking the chief sinew of the legs of all animals slaughtered for food. (See Gen. 32: 32.) The Mahomedan host immediately informed them of the existence of the people in question, and directed them to their synagogue. As it was late in the evening when they arrived, they

deferred their visit to the next day ; there was no difficulty in finding it : but "oh, how changed, how fallen" from the time when the Jesuit Missionaries visited it a century ago ! The outer wall of the inclosure was broken down, the front gate choked up with rubbish, the monumental pillars, the inscription tablets, the stone balustrades in front of the temple, and various other ornamental appendages broken or prostrated, and the very walls of the temple in many places dilapidated. The side apartments which had been designed as chapels in honour of the patriarchs, but poorly served to afford shelter to the few wretched sons of Israel who were huddled together in them, sleeping on the bare ground, with scarcely a rag to cover them, and barely sufficient to support nature. So much indeed were they reduced in circumstances, that they had begun to dispose of the fallen bricks and prostrate timbers, of which the various apartments once consisted, to procure for themselves the necessities of life. Yea, they had gone so far as to sell a piece of the ground of the inclosure by which the temple was surrounded, to the neighbouring heathen, who were encroaching on its precincts by their ever-enlarging pagan temples. Yet there was enough to show what had been its former glory. The gateways and inscriptions were still there : the holy place was in existence, and its interior was beautifully decorated with gorgeous painting and elaborate gildings. Our travellers entered the holiest of all, from which polluted feet are not now debarred, and saw the tubes containing the rolls of the law, which they unrolled and examined. These rolls, twelve in number, were each about thirty feet in length, by two or three in width, written on white sheep-skins, in a small character. But the room in which they were found was so dark that our travellers could not examine them thoroughly. Perhaps it may be asked, how it is that strangers are now permitted to intrude into the holy precincts, when a century ago, the Jesuit Missionaries, backed with all the influence derived from the Imperial Court, were not allowed to enter, or examine the records ? The reply to this is easy, and solves the difficulty—they have had no rabbi for fifty years ! and there is not one of the professors of Judaism in the present day in K'hae-fung-foo, who can read one word of Hebrew. They have even discontinued the practice of circumcision, and our travellers conceived that in a dozen more years few or no traces of the Israelitish religion will there be found. They did what they could, however, to rescue what remained from oblivion : they gave money to the bystanders, and urged them to set up one of the two inscription tablets in front of the temple, which had fallen down. This they copied ; as well as the writing that was traceable on the tablet that was still standing. They took down memoranda of all the inscriptions yet preserved over the door-ways and in front of the temple ; they even copied the Hebrew inscriptions in the interior of the building, which are found to correspond exactly with those given by the Jesuit Missionaries ; while they measured accurately the length and breadth of the buildings, and brought away a very intelligible ground-plan of the whole inclosure, as well as of the interior of the principal building. The most important achievement, however, and that which may tell on the interests of religion and the science of biblical criticism is, the bringing away of eight Hebrew manuscripts : six of them containing portions of the Old Testament Scriptures : and two of them consisting of the liturgy used in the weekly services of the Hebrew people, and on holiday occasions ; in which latter documents also various portions of Scripture are to be met with. The portions of Scripture are from the 1st to the 6th chapters of Exodus, from the 38th to the 40th chapters of the same

book, Leviticus 19th and 20th chapters, Numbers 13th, 14th and 15th chapters, Deuteronomy from the 11th to the 16th chapters, with the 32d chapter of that book. Various portions of the Pentateuch, Psalms, and Hagiographa occur in the books of prayers, which have not yet been definitely fixed. The character in which these portions are written is an antique form of the Hebrew, with points. They are written on thick paper, evidently by means of a style, and the material employed, as well as the silk in which the books are bound, exhibit marks of a foreign origin. Two Israelitish gentlemen, to whom they have been shown in Shanghai, say that they have seen such books in Aden; and the occurrence here and there of Persian words, written with Hebrew letters, in the notes appended, seem to indicate that the books in question came originally from the western part of Asia, perhaps Persia or Arabia. There is no trace whatever of the Chinese character about them, and they must have been manufactured entirely by foreigners residing in China, or who have come from a foreign country. Regarding their age, it would be difficult to hazard even a conjecture. It is most likely that they are not recent importations into China; it is also more than probable that no person in China has transcribed them within these fifty years, as the Rabbi has been dead for that period of time. The Jesuit Missionaries discovered the Jews in China about 150 years ago. How long before that time they had resided there we cannot exactly say. The temple at K'hae-fung-foo is said to have been built A. D. 1190, but the Jews themselves assert that their tribes visited China during the Han dynasty, which corresponds with the Christian era. The text from which these copies were taken may have been brought to China at any period between the first visit of the Jews to this country, and the time of their discovery there by the Jesuit Missionaries. Could the rolls of the law which were seen by our travellers be obtained, some light might be thrown on this interesting inquiry. In the meantime, the manuscripts now obtained will be of some value as independent, if not very ancient, evidences in favour of the Sacred writings, and as such they behoove to be deposited in the British Museum, where learned men of all sections of the Christian Church will be able to examine and assign to them their true value.

It is intended to have facsimiles of these manuscripts engraved, and published for the inspection of the curious; and the journals of our travellers, one kept in Chinese, and the other in English, with their description of the temple, will as speedily as possible be printed and circulated. In the meantime, this brief account of their discoveries is given to the public, who will no doubt be anxious to see the whole.

The whole time occupied in going and returning was fifty-five days, five of which was spent at K'hae-fung-foo.

THIRD JUBILEE OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—At the Annual Meeting of the Society for the Propagation of the Gospel, held on Friday, February 21, 1851, the following Report was read and adopted:—

The Society for the Propagation of the Gospel having, through the mercy of Almighty God, been permitted to complete the labours of One Hundred and Fifty Years with no small measure of success, earnestly invite all who feel an interest in the Missionary operations of the Church of England, to join in celebrating, with thanksgiving and prayer, its Third Jubilee.

To this end, the Society recommends,—That the time of celebration extend through an entire year, commencing June 16th, 1851, being the Anniversary of the day on which the Charter was signed.

That by permission of the Dean and Chapter, the opening of the Jubilee year be celebrated in Westminster Abbey, on Monday, June 16th, 1851, by Divine Service, with Holy Communion, and that the members and friends of the Society, be especially invited to attend.

That a Public Meeting of the Society be held in London on the following day (Tuesday) with a view to increase the interest of all classes in the religious condition of the British Colonies, and the Missionary work of the Church.

That the District Secretaries, in connection with the Society, be invited to attend a Special Meeting at 79 Pall Mall, on Wednesday, June 18th, at 11, A. M., to make arrangements for forming local Jubilee Committees.

That endeavours be made to procure as many of the London churches as possible for Sunday, June 22d, in order that Jubilee Sermons may be preached in various parts of the Metropolis on that day; and that preachers for such churches be specially provided by the Society, if so desired by the incumbents.

That the ordinary celebration of the Anniversary at St. Paul's be fixed for some convenient day subsequent to June 16th.

That the Deans and Chapters of the several Cathedrals in Great Britain and Ireland be requested to allow Jubilee Sermons to be preached in their Cathedral Churches, on such day, during the present year, as they may deem most suitable for a Diocesan Celebration of the Society's Jubilee.

That on the First Sunday in Advent, (Nov. 30,) or on any other convenient Sunday, the Jubilee be celebrated in every parish Church where the permission of the incumbent may be obtained.

That the Bishops of the various Colonial Dioceses, and all other Bishops in communion with the Church of England, be informed forthwith of the contemplated arrangements for the celebration of the Jubilee at home; and that they be respectfully invited to unite with the Society in celebrating the same in their several dioceses, in such way as they shall deem expedient.

That a brief historical account of the Society's past operations be prepared, and that a series of Colonial and Missionary publications, together with some devotional tracts suitable to the occasion, be drawn up, under the superintendence of the Secretary.

That a Special Jubilee Fund be opened, which shall be appropriated, at the option of the contributors, to one or more of the following objects:—

- a.* Extension of the Episcopate abroad.
- b.* Education of Missionary Candidates.
- c.* Emigrant's Spiritual Aid Fund.
- d.* General Purposes of the Society.

J. B. CANTUAR.

THE WAR IN SOUTHERN AFRICA.—The British Cape Colony, originally settled by the Dutch, but captured from them by the English, has an area of about 120,000 square miles, to a population of about 150,000. The population of Cape Town, the capital of Southern Africa, is upwards of 20,000. Graham's Town, near the Eastern extremity of the Colony, is the only remaining one of any importance. Here are stationed the government troops, on the borders of Caffraria, for the protection of the frontier. From this point, to the North-east, extends the Kaffir Territory, following the line

of the sea-coast. The Kaffirs are described by Hugh Murray, in his Encyclopedia of Geography, as extremely handsome in their external appearance, and completely pastoral in their habits. The men, especially, are tall and muscular, and the females, though less beautiful, possess features almost European, and vivacious and intelligent eyes. Their skin is of a deep glossy brown colour. The men are employed in raising cattle, and milk is the chief subsistence of all classes. A cow is never killed, except on high occasions. Their king is said to have a force of 15,000 men constantly equipped for war: and on urgent occasions, can arm 100,000 men, who, it is presumed, comprise the entire adult male population.

It is with these people, aided by the Hottentots, that the British colonists are now contending, and with whom they have had some hard fighting, with unfavourable results.

PROGRESS OF COLONIZATION.—Attached to the annual report of the American Colonization Society, are valuable tables, in which are summed up the cost and results of the Colonization enterprise, from its outset, thirty-four years ago. The entire expenditure since that time, is shown to be not far from \$1,250,000. With this comparatively small amount, six hundred miles of sea-coast have been redeemed from the slave trade, and a flourishing Christian state founded on the African coast, with a population of about 150,000, chiefly natives.

The total number of emigrants sent to Liberia by the Free Colonization Society and its auxiliaries, in the several expeditions from 1820 to 1850, inclusive, was 6,116. This does not include those (about 800) that have been sent out by the Maryland Colonization Society to the colony of "Maryland in Liberia." Of the whole number sent by the American Society, 2,315 were born free, 165 purchased their freedom, and 3,636 were emancipated, with a view to their going to Liberia. Virginia has sent a larger number than any other State, viz: 2,258. From New-York 107 have gone. The number of liberated Africans sent by the U. S. Government, including the captives of the "Pons," (756 in number,) is 1,044.

PROTESTANT ARMENIANS IN TURKEY.—A letter dated Constantinople, December, 1850, says, that through the exertion of Sir Stratford Canning, the British Minister at Constantinople, a firman had just been received by the Protestants of Turkey from the Sublime Porte, incorporating them as a distinct Christian community. By this firman, all the civil and religious rights of the Protestants are secured to them; they are distinctly declared to have the privilege of building churches, holding burying grounds, &c., which belong to other and older religious communities. A Turkish Pasha has been appointed to attend to their affairs, and they are authorized to appoint an agent from among themselves as their organ of communication with the Government, and a council to decide on the civil affairs of the community. Thus perfect toleration and complete protection are at length secured to those interesting people, the Armenians.

AUSTRALASIA.—An interesting meeting of six of the Colonial Bishops of the Church of England was held from the 1st to 31st October of last

year, at Sidney. There were present the Bishop of Sidney, Metropolitan, the Bishops of New-Castle, Melbourne, Adelaide, Tasmania, and New-Zealand. The meeting was opened by Divine service and the celebration of the Holy Communion ; and religious services with sermons by the different Bishops were frequent during the month. Towards the close of the period, a public meeting was held (in which the Bishops took part) in reference to the religious training of the native youth of New-Zealand.

CHURCH OF ENGLAND MISSIONS ON THE WEST COAST OF AFRICA.—Two coloured candidates, Messrs. Maxwell and Nicoll, were recently ordained by the Bishop of London, and are designed for the station at Sierra Leone, under the auspices of the Church Missionary Society. Great efforts are to be made by both of the Missionary institutions of the English Church to strengthen and enlarge their missions in Africa ; and a letter lately received by a member of the Foreign Committee, from the Honorary Clerical Secretary of the Church Missionary Society, mentions that arrangements are in progress for the appointment of a Bishop for the English Colony at Sierra Leone.

CHURCH OF ENGLAND MISSIONS IN INDIA.—Arrangements are in contemplation for the still further enlargement of Missions in India, in view of the approaching period for the renewal of the charter of the East India Company. The renewal of 1813 was signalized by the first formation of an ecclesiastical establishment in India : that of 1833, by the division of the Bishopric of Calcutta into three, together with other measures highly important to the progress of Christianity ; and it is expected that besides the creation of more Episcopal sees, the renewal of 1853 will be accompanied by other improvements which the experience and more enlightened views of the present time call for. Reports are called for from persons holding civil as well as clerical appointments, on points of great variety and interest, touching the religious condition of India, and the progress of Christianity. These queries embrace a complete view of the state of Christianity, running through a period of fifty years ; of institutions of learning ; a detailed account of Missionary establishments, Protestant and Roman Catholic ; a statement of the plans of operation of various religious bodies ; accounts of benevolent institutions ; reports of scriptural translations ; of tract publications ; with a particular view of those portions of that vast country which have not yet been brought at all under the teaching and influence of the Christian faith. When these come to be embodied, they will furnish a vast amount of important and interesting material. It is quite evident that the Church of England is fully awake to the great field of labour to which Providence has called her in India.

Intelligence.

LETTER FROM THE REV. MR. SYLE.

HEALTH OF THE MISSIONARIES—DISTRIBUTION OF THE SCRIPTURES—PLANS OF INSTRUCTION—DEMAND UPON THE TIME OF A MISSIONARY—CONFIRMATION BY THE BISHOP—NEW COMMUNICANTS.

Shanghae, China, 16th January, 1851.

REV. AND DEAR SIR:—My last communication to you was despatched on the 20th ult., to go by overland mail. I will now endeavour to give you a brief account of our progress during the time that has since elapsed.

The Bishop had suffered somewhat more than usual during the past month; so much so, as to be obliged to refrain from preaching and teaching for several days, and on some occasions when he has exerted himself, being very much injured by the effort. Mrs. Boone's very severe illness, and a good deal of sickness also among the children, has helped to make the few past weeks peculiarly trying. But we are thankful to be able to say, that at the present time, the health of all in the Mission seems improving; and when we look back upon the sufferings and bereavements of the year '49, our hearts are made grateful on account of the exemptions of the year just past. Miss Jones' health, though recruited, is far from re-established; the Bishop's (as I have intimated) is very precarious, and Mrs. Boone has probably many weeks of suffering before her: Miss Tenney, Mrs. Syle and myself are quite well.

The Gospel of St. Matthew, according to the new revision, having been published, and I being more at liberty than for some months past, to pursue my labors among the people in the city, I have commenced the execution of a plan long projected in my own mind, of visiting every heathen temple, shrine, fane, convent and monastery in this whole district, leaving at each a copy of the Gospel, either in the book style or the vernacular, or perhaps both, as may seem expedient, according to the circumstances of each case. When I shall have completed this undertaking, I may perhaps be able to give some reliable estimate of the lands, buildings and persons devoted to the immediate support of idolatry in this neighbourhood.

In order to make this distribution as efficient as might be, I have had a stamp cut, two or three impressions of which I enclose. The Chinese block-cutter has produced a somewhat rude, but correctly-proportioned outline of the north end of our Church: this was done for the purpose of drawing attention to the books, (which are entirely Chinese in their appearance,) and of enabling the readers to recognize the building as they pass along the streets. The words underneath are to the following effect:

“Whoever reads this book, and does not understand its meaning, at any

hour may come to Christ Church and personally receive explanations. The Church is in Shanghae, at the south side of the Hong Bridge. Every Worship Day, (Sunday,) at 9 and 3 o'clock, The Religion is preached."

I am not without hope that, with the blessing of God, this announcement will have the effect of increasing the number of those who come to make inquiry at the Church. As it now is, a good portion of each day is spent in conversing or reading with those who come professing to be learners.

Those who seem to be in earnest, and are willing to attend regularly, are (such of them as cannot read) given over to Chi's care to be instructed orally, and are catechized by him until they are "able to say the Creed, the Lord's Prayer, and the Ten Commandments" in the vulgar tongue. After this I form them into a class, add farther instructions, (and I assure you it is the "line upon line" process, ten times repeated,) and read and explain, with old *Soodong*'s assistance, one of the Gospels: this I consider the *minimum* of instruction, upon the strength of which a heathen should be baptized.

In the case of those who can read with facility, the Bishop's Catechism furnishes an invaluable help. I am convinced that a learner who has been carefully carried through this and one of the Gospels would be found far better acquainted with the great facts and doctrines of Christianity than he could become in twice the time spent in irregular reading of the Scriptures in a course ranging from Genesis to Revelation. I speak now of what is found necessary to be insisted upon previous to baptism. The instruction of those who have been "admitted to the fellowship of Christ's religion" is not intermittent; but is carried on with the same frequency and particularity as during the preparatory course. On Sundays, at the public services, and more privately on Tuesdays and Fridays, it is my high privilege to feed with food convenient for them the little congregation whom the Good Shepherd has committed to my charge.

This part of the work is truly interesting and delightful, and is becoming every week less and less difficult: the point of greatest difficulty is that of determining upon the suitableness for baptism of those who apply. Of all the extraordinary gifts of the Spirit, I believe the Bishop and myself would covet most earnestly the "discerning of spirits." Most trying is the exercise of heart and mind to which we are subjected when called upon to admit or discourage a candidate for baptism. The sense of sin, *as sinful*, appears to be felt in so slight a degree, that in a large number of cases it seems not to be present at all in those who first apply; but our prayer and hope is, that, during the period of instruction, the Spirit will graciously come and bless the Word to the conviction of those who have been made willing to learn.

At present there is one case of peculiar interest among the learners under my charge; a woman who is aunt to one of our school-boys, and at

whose house that poor blind man died, whom I baptized when very near his end. She is one of the few who do not look to us in the way of pecuniary dependence, and this circumstance relieves her case of some of the difficulties which attach to those, where the candidate is either supported in the school, or employed by us as a servant or a teacher. Some four or five who were reckoned among the candidates in former months, have ceased to give us any ground for hope as to their sincerity.

I have been thus minute in recounting my occupations at the Church, because since the Bishop has been able to resume the charge of the school, I have given myself more entirely to the work to be carried on there. It would be well worth while, if I could spare the time, to write out a full description of all the visitors that come to my study during one week. Needy persons seeking employment many; now and then a Romanist, sometimes a Priest; about three weeks since, two (Italians) came and had a long conversation; a poor little hunchback, who implores me to "lend" him about 300 cash (say 20 cents) as capital, to set him up in business; an opium-smoker between whom and his father I had interfered when they were fighting—he comes for an antidote to the drug, and for some means of earning his food while under medical treatment; a poor man with his little daughter, whom he was about to sell to be brought up as a "singing girl," that is, a prostitute; but *Soodong*, who heard of it, persuaded him rather to give the child to Miss Jones, (which has been done;) a *ci-devant* Mandarin who (according to his own account) had just returned from a three-years' exile in the Mohammedan provinces at the North-west; these, and yet more diverse, are the materials upon which, in the course of providence, I am called upon to act in disseminating a knowledge of the truth. Oh, let not prayer be wanting among our Christian friends at home, that some of these may be saved, "as brands plucked from the burning!"

On the Sunday before Christmas Day the Bishop confirmed four—the same whose baptism has been previously mentioned. This Christmas was one of chastened enjoyment to us: several of our little company were sick; but these four were added to the number that met around the Lord's table, and thereat our hearts rejoiced.

Believe me to be, Rev. and dear Sir,

Very truly yours in the Lord,

E. W. SYLVE.

SUNDAY-SCHOOLS.—The following communication comes from one who first engaged in the plan for erecting a Church at the Rev. Mr. Payne's Station, in West Africa, by contributions from Sunday-schools. The success which that has met with, leads to the conclusion that more can be done. We do not doubt it, and hope that the suggestions may be carried out.

"DEAR SIR.—We learn from the present number of the 'Spirit of Missions,' that more than \$2,600 has been raised for the purpose of erecting a

Church edifice at Cavalla, Africa. When the subject was started, that a Mission Church should be erected in Africa by the offering of the Sunday-schools of the Protestant Episcopal Church of the United States, who had faith to believe that the experiment would succeed so admirably, and so great a sum be realized in so short a time?

After seeing what the Boys and GIRLS can do, when they put their hands to the work, is it attempting too much to say, that we can erect a Mission Church annually by the same means? and that every year shall add a *monument of good* to the enterprise of penny contributions? In order to do this, our schools must do what the Church ought to do, yet never has done, that is, to establish systematic weekly contributions. Let every scholar, whose parents are able, get their consent to subscribe one or more cents to be paid every Sunday. The teachers to keep the account in their class-books, and collect and pay to the Treasurer of the school the subscriptions of their class, and not to forget to subscribe themselves by way of example to the children. This method of raising money may seem a small business to some of our people, but look at the result in ten years from this time, ten extra Mission Churches, and this is not all the benefit which will result from this project: the next generation of Church members will be a systematic contributing people. If the children in our Sunday-schools cannot learn this important lesson from their parents, let the parents learn it from them. You may depend that it is an important movement for the Church, that our children be trained to be regular contributors to the good work of Missions.

St. John's Sunday-school, Troy.

FEMALE SCHOOL-BUILDING, SHANGHAE.—The Treasurer remitted by last overland mail the further sum of \$305, making a total of \$1,242 25 forwarded for this object. The hope is entertained that the many recent letters from China on this subject which have been published, will speedily bring in contributions from other sources so as to make up the desired sum of \$3,000.

CHINA.—The last overland mail brought letters to the 17th January. The Bishop writes that he had found a most efficient assistant in Miss Tenney, and enlarges with feelings of great thankfulness upon her remarkable adaptation to the work to which she is assigned. He speaks of 'matters in the Mission,' as being 'encouraging'; of 'beginning to have great comfort in some of the boys'; of having satisfactory evidence that some of them are being '*built up in the faith*'; of the testimony of the Rev. Mr. Syle, 'that some of the poor blind people who have been baptized, are manifestly comforted in their blindness and poverty by the precious promises of the Gospel.' "The seed," he observes, "is here falling into some good ground; it is taking root and springing up around us, and there is promise of abundant harvest." "Why is it," he asks, "that none of our young men will come to our aid?"

The Bishop renews again his earnest appeal for funds to erect the building for a female school.

ADVANCE OF THE CHURCH MISSIONARY SOCIETY.—The last number of the “Church Missionary Record” contains an address of the Committee of this Society, in reference to “the late Papal Aggression,” and setting forth very distinctly “the Protestant and Evangelical Principles” which now as heretofore governed its proceedings, closes with the following striking facts, as illustrative of the advancement of the Missions of this Society.

“During the last three months, while the hearts of many Christians at home have been trembling for the continuance of the truth of the Gospel with us, a far larger number of men, than at any previous season—men of tried evangelical, Protestant principles, have been ordained, or are about to be ordained, either as Priests or Deacons, for Missionary work, in different parts of the world. At Calcutta, 5; at Bombay, 3; in Ceylon, 5; in Tinnevelly, 7; in Northwest America, 2; in China, 1; in London, 8; total, 31; of whom *eleven* are Native Christians.

“Thus the Lord is thrusting forth labourers into this harvest. We may regard these as the first fruits of an abundant ingathering. Other Protestant Missionary Societies are also able to recount their successes. Surely these encouragements, occurring at this very crisis, are a proof that the Lord is ready to pour out a blessing upon us, if we have faith to receive its fulness.

“The Committee earnestly appeal, therefore, to their supporters and friends to renew their efforts; to take advantage of the present movement as an opportunity given to those who long and pray for the triumph of God’s truth throughout the world, to abound in more earnest efforts and importunate prayers for the conversion of the world to Christ. Many who have hesitated to assist Missions, may now be induced to help the cause; the lukewarm may be stirred up to fervent zeal, the people of God may have their hearts enlarged to devise liberal things. As true-hearted friends of our reformed Church, we desire to see her fulfilling her high calling, in dependence upon the life-giving influences of the Holy Spirit, of preaching the Gospel to every creature; assured that, while she thus seeks the honor of the Lord, ‘He will deliver her and set her on high,’ and make her light to arise and shine even to the ends of the earth.”

PROCEEDINGS OF OTHER MISSIONARY SOCIETIES.—The Charleston Gospel Messenger for April, contains the following paragraph:—

“At a late Meeting of the Society in Cincinnati, it was recommended to publish in the ‘Spirit of Missions’ the doings of the Church of England Missions; but the expediency of inserting extracts from the reports of other societies, we respectfully question.”

It is true that the *recommendation* referred to did not embrace the proceedings of other Missionary institutions; but from the remarks made at the time, it appeared to be so generally and so decidedly the wish of a very

large number of the members of the Board, that some information should be collected and imparted concerning the operations of the Christian world generally, that the editor of the Foreign Department would have felt constrained, even had he not possessed the inclination, to say something occasionally on the subject, in the "Spirit of Missions."

A knowledge of what others are doing to promote the enlargement of Christ's Kingdom, may at least serve to provoke our own members to good works in such a cause.

DEATH OF DR. J. SMYTH ROGERS.—The Foreign Committee have sustained a severe loss by the decease, on the 30th March, of their late excellent and highly respected Treasurer, Dr. J. Smyth Rogers. His health, which had been for some time seriously impaired, had, since the month of August last, entirely incapacitated him for business; but for several years previous, he had taken a very lively interest in the Missionary affairs of the Church, and had given to the minute and constantly recurring details of the Treasurer's department, that personal attention which few laymen have been found willing to assume. The Board of Missions have lost a most judicious, faithful, and zealous officer.

MISSION SCHOOL AT SHANGHAE.—Mr. John T. Points, of Staunton, Virginia, has received an appointment from the Foreign Committee to aid the Missionary Bishop in the Mission-school at Shanghae, and will soon sail for that Station.

CHURCH MISSIONARY SOCIETY, EGYPT.—The Right Rev. Dr. Gobat, the Anglican Bishop of Jerusalem, himself formerly a Missionary to the decayed Christian Churches in Egypt, after a recent visit to that country writes to this effect in a communication to the Church Missionary Society. "The Missionaries seem to follow almost too strictly the plan on which that Mission was begun by us twenty-four years ago; namely, to seek the friendship of the clergy, especially of the high clergy of the eastern Churches, with a view of influencing them gently, in the hope that by slow degrees they would become convinced of their errors, and themselves reform their respective Churches. But this system has failed; and I am convinced it will ever fail with several eastern Churches, as well as with the Church of Rome. Individual conversion must be the aim, as the only means of prosecuting reformation."

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following, from March 15, to April 15, 1851.

MAINE.

Gardiner—Maine, Christ, addl..... 20 00

NEW-HAMPSHIRE.

Portsmouth—St. John's..... 40 05

VERMONT.

Rutland—Trinity, S. S., Africa..... 7 00

MASSACHUSETTS.

Taunton—St. Thomas's, from S. S., for education of a child in China, \$25; for education of a child in Africa, \$20; for general purposes, \$26 78..... 71 78

Lowell—St. Anne's..... 50 00
Waltham—From S. S. of Christ Ch., for building a Church at Cavalla..... 25 00

Hanover—St. Andrew's, (from S. S., for building a school-house for girls at Shanghai, \$12 71,)..... 32 71

Brookline—St. Paul's..... 45 50

Boston—Trinity, (from Young Ladies Missionary Association, for support of a boy in China, \$25) 83 23

St. Paul's..... 384 00

Lawrence—Grace..... 8 00

Northampton—St. John's..... 5 00
Collection at Missionary Meeting held at St. Paul's Ch., Boston, March 2, 1851..... 37 68

Great Barrington—St. James's..... 10 00

Wilkinsonville—St. John's..... 7 17

Worcester—All Saints..... 7 50 767 57

CONNECTICUT.

Branford—Trinity, of which for Africa \$5..... 10 00

Brookfield—St. Paul's..... 6 00

Hartford—Trinity College Miss. Association, Easter off'gs, '51..... 7 00

A Student of Trinity College..... 5 00

Oxford—St. Peter's, Rev. C. J. Todd 4 00
Christ, do..... 6 00

New-Britain—St. Mark's..... 5 00

<i>New-Haven</i> —Trinity.....	53 00
<i>Northfield</i> —Trinity.....	3 00
<i>New-London</i> —St. James's, by Rev. R. A. Hallam.....	10 00 109 00

RHODE ISLAND.

<i>Providence</i> —St. John's, Morning School, contribution for a year to April 1, '51, China.....	76 44
Do. do., colored, do. do., Africa.....	6 00
	— 82 44

<i>North Providence</i> —St. Paul's, Miss Adeline Bowers.....	4 00
<i>Westerley</i> —Christ, Epiphany collection.....	25 00
	— 29 00 111 44

NEW-YORK.

<i>Brooklyn</i> —Christ, Africa.....	3 00
<i>Cooperstown</i> —Christ, $\frac{1}{2}$	10 00

<i>Fishkill Landing</i> —St. Anna's.....	45 55
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<i>Necktown, L. I.</i> —St. James's, monthly off'gs, China.....	12 91
Children of a family, Africa.....	1 60
Do., another do., do.....	5 67

<i>New-York</i> —Ascension, Dr. Fitch, to make up \$20 for ed. Anne Glover, Africa.....	5 00
Miss Michan, China.....	5 00

A friend to Missions, Female School Buildings, China.....	100' 00
St. Mark's, China, by Rev. Dr. Antho.....	100 00

Do., Africa, of which \$7 57 from Chnuel Class, to ed. "Mark," Africa.....	38 93
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St. Thomas's, by Rev. Dr. White, house, Africa, \$100, do., \$10; China, \$10; Genl., \$105.....	225 00
St. George's, BEEKMAN-ST. S. S. 11 50	

<i>Ulster</i> —Trinity, S. S., $\frac{1}{2}$	3 70
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<i>Miscellaneous</i> —Am. Bible Soc., for transl. Scripture, China.....	1000 00
Family Mite Box,.....	2 00 1369 21

NEW-JERSEY.

<i>Camden</i> —St. Paul's.....	5 00
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PENNSYLVANIA.

<i>Chester Co.</i> —St. Mary's.....	4 36
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<i>Honesdale</i> —Grace, Miss. Soc., Af. and China.....	40 00
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<i>Miscellaneous</i> — <i>Phil</i> —A. C. R., by Stavey & McCalla, for Mr. Syle's Alms Fund, China.....	15 00
Do. do., Cavalla Ch.....	5 00

64 36

MARYLAND.

<i>Baltimore</i> —Ascension Church, S. S., ed. of Richd. and Rose Killin, Africa.....	\$20 00
From a young lady, through Rev. R. J. Kil- lin, for ed. of Martin Luther, China.....	25 00
From congregation of do.,	29 00

Total from Ascension ch. by Rev. R. S. Killin.....	74 00
Christ, China.....	9 00
Mr. Ben Latrobe's children, Chi.	5 00
Mrs. Purviance, Af.....	3 00
Mt. Calvary.....	7 00
<i>Chester Parish</i>	45 60
Two ladies of do., Africa.....	2 00
<i>Frederick</i> —All Saints.....	50 00
Do., a member Fem.	
Sch. Building, China.....	20 00
<i>Prince George's & Charles Counties</i> —St. John's, £.....	25 50
	242 11

VIRGINIA.

<i>Abingdon and Ware Parish</i> , £.....	20 00
<i>Charlestown, Jefferson Co—Zion</i> , Genl. \$35; D. A. T., \$20.....	55 00
<i>Fairfax Co., Arlington</i> —By J. P. Hubbard, ed. Africa.....	20 00
Theo. Semy., J. P. H., ed. China and Africa.....	45 00
<i>Fredericksburg</i> —St. George's, Fem. S. S., ed. "Kinei Long," Chi. 25 00	
Do., of which for Atheneus, \$10;	
Mr. Hoffman's Mission, Af., from F. S. Schl., \$250.....	25 00
<i>King George</i> —St. John's, Mrs. S. A. T. 2 60	
<i>Norfolk—W. P. S.</i>	4 00
<i>Prince William, Brentsville</i> —St. James's Church, Miss Bettie Weir, for Africa.....	5 00
<i>Proctorville</i> —Mrs. Parker.....	4 00
	205 00

NORTH CAROLINA.

<i>Gates Co</i> —Mrs. Timothy Lassiter, by Rev. W. E. Snowden, Chi., Af. and Gr.....	30 00
<i>Leakesville</i> —Mrs. Lucy M. Nelson..	2 00
Mrs. N. P. Binford.....	1 00
Rev. J. R. Lee.....	5 00

FOREIGN.

SOUTH CAROLINA.

<i>Charleston</i> —Monthly Miss. Lecture, (of which for Africa, \$1).....	7 51
St. Michael's.....	30 87
Do., Mrs. Holbrook, ed. Africa 30 00	
<i>Prince William</i> —Mission of Rev. B. C. Webb, ed. of Pupil under	
Rev. Mr. Payne, Cavalla.....	20 00
	88 38

GEORGIA.

<i>Macon</i> —Christ, ed. Africa.....	2 00
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KENTUCKY.

<i>Louisville</i> —St. Paul's, Af. and Chi..	140 00
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OHIO.

<i>Cincinnati</i> —Christ, S. S., ed., Chi.....	25 60
Miss Mary Strong, do.....	1 00
Dr. W. Richards.....	5 00

<i>Dayton</i> —Christ.....	5 00
<i>Medina</i> —St. Paul's, £.....	5 00

<i>Norwalk</i> —St. Paul's, per Rev.	
E. R. Winthrop, for China 12 50	

Little Girls' Sewing Soc.	
for do.....	4 00

S. S., for do.....	0 50
	17 00

<i>Zanesville</i> —F., £.....	2 50
	60 50

WISCONSIN.

<i>Green Bay</i> —Christ.....	5 00
<i>Janesville</i> —Trinity, by Rev. T. J. Ruger.....	5 00

10 00

MISCELLANEOUS.

For Athens, Bread Fund, through	
Mrs. Dr. Bedell—	

Mrs. D. W., Phil.....	20 00
E. R., "	25 00
O. R.....	25 00
Capt. S., N. Y.....	20 00
W. C., Phil.....	20 00
S. B., N. Y.....	20 00
Miss C. L. R., N. Y.....	20 00
Miss H. W., Phil.....	6 00
Mrs. A.....	5 00
	161 00

Total 15th March to 15th April..... \$3,641 41

Total June 15th, 1850, to April 15, 1851. \$27,003 26

Correction.—April No.—Ohio, Cuyahoga Falls, G. and T. Tuttle, for 2s. read \$2.





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